

The Living Church

June 27, 1954

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LETTERS

Houston Decision

IS it not odd that we call ourselves Christians but are reluctant to follow Christ?

Certainly the Convention in Houston would have caused sweat, tears, and perhaps some blood. Still the Church should have the faith, hope, and charity to support the honest efforts of our brethren in Texas to do all in their power to make this a Christian General Convention.

We in the North are too prone to demand a precise relationship between white and Negro in the South while we, in many places, go on complacently with segregated congregations.

Texans, come North and demand of us what we have demanded of you.

The Episcopal Church has been unwilling to experience a "Good Friday"; does that mean we have made impossible an "Easter Day?"

(Rev.) CLARENCE W. SICKLES,
St. James' Vicarage.

Hackettstown, N. J.

NCC Pamphlets

YOUR reporting [L. C., May 30th] of the action taken by the 170th convention of the diocese of Pennsylvania with reference to certain pamphlets published by the National Council of Churches is not quite accurate. You list, in a footnote, certain books, i.e., *The Faith of a Protestant Primer for Protestants*, etc., and refer to them as the pamphlets mentioned. These are not the pamphlets which were the basis of the committee of study's report. The pamphlets listed in that report were:

The Things Most Surely Believed Among Us

What Protestants Believe (Kerr)
The Why of Protestantism (Adams)
Protestantism Affirms (Garrison)
Our Protestant Heritage (Cavert)

These are all official publications of the NCC. The books you refer to were listed in the pamphlet *The Things Most Surely Believed Among Us* as providing "maximum effectiveness" to the study of the subject "Protestantism and Roman Catholicism in relationship to Christian personality, the family and the democratic way of life." As a part of that publication they were included in the committee's study.

(Rev.) CHARLES E. GREENE,
chairman of committee.

Wayne, Pa.

Christianity and Politics

I WAS horrified the other evening to pick up *THE LIVING CHURCH* and read that there are those who feel that Christian philosophy has no relationship to political force [L. C. April 25th]. It seems to me that this idea of separating Christian morality from political morality would be a kind of philosophic schizophrenia. It is not a question of taking the "utterances" of the clergy on either religious or political matters, seriously, but of taking Christianity seriously.

HUBERT S. JOHNSON, JR.
Ft. Lauderdale, Fla.

The Living Church

The Living Church

Established 1878

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and the Thought of the Episcopal Church.*

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighbourn
MANAGING EDITOR: Alice Welke
MANUSCRIPT EDITOR: Jean Drysdale
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
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June

27. **2d Sunday after Trinity.**
TV workshop, Broadcasting and Film Commission, NCC, Kansas City, Mo., to July 2d.
28. **National Assembly of GFS,** Carleton College, Northfield, Minn., to July 3d.
29. **St. Peter.**
Election of Bishop Coadjutor of Massachusetts, St. Paul's Cathedral, Boston.

July

4. **3d Sunday after Trinity.**
Independence Day
11. **4th Sunday after Trinity.**
18. **5th Sunday after Trinity.**
25. **St. James.**
Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to August 6th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

June 27, 1954

SORTS AND CONDITIONS

WE LIVED beside the river for more than a year before we did the obvious thing and got a boat. The reason for the delay would also be obvious to anybody who has recently gone through the experience of buying a new house, since family budgets will only stretch so far.

SOMETIMES, however, I am sorry for the people who have everything they want. Last year, we had all the joy of our river that we could ask for, shore-bound though we were. And now we have a brand-new set of adventures to cope with—and they are coming fast.

FIRST, there was the buying of the boat, with parents and children chipping in from their guarded personal hoards. Second, there was the initial shoving off with everybody in the boat, but nobody knowing how to run the motor. Third was the blissful cruising up and down with everything working perfectly. The mallards, who had hitherto regarded us as reliable friends and suppliers of tidbits, flew up quacking as we approached. Far upstream, we found the first mother duck of the season with her peeping brood.

SINCE THEN, we have been initiated by a submerged log into the intricacies of shearpins. (Naturally, the pin broke just when we had to row half-a-mile upstream to get a new one.) We have found out that when the river winds, deeper water is likely to be close to shore. We have found, as we poled along through water a hand-breadth deep, that a creek sometimes deposits a delta in the main stream.

WE HAVE EVEN come close enough to tragedy to feel its breath, when the boat broke loose from its moorings one evening and Mary plunged in to rescue it. Only a beginning swimmer, she could not hoist herself over the gunwale and was tiring fast. But she kept nudging the boat toward shore, and daddy waded out in his clothes to gather in both boat and daughter. So we had something extra to be thankful to God for that night. Michael fashioned medals of cardboard for his sister and father, and mother announced that, while she was glad to have the boat back, the next time she only wanted to keep Mary.

THE MILWAUKEE river is not one of the grander rivers of the country, or even of the state of Wisconsin. The Mississippi reaches its fingers almost to the shores of Lake Michigan via the Wisconsin, the Rock, and their tributaries, and the Milwaukee is one of the dozen or so insignificant watercourses that drain a narrow eastern strip into the lake. Yet ships from far Norway anchor in the mouth of our river, and we have vacationed at one of the crystal clear lakes near its headwaters. Though industries and cities pollute it, the river fights back. Several years ago, a murderous oil slick passed downstream, but last year the water swarmed with daphnia, and this year there are clouds of minnows in the shallows. If man has injured the

river, man is also striving to protect it, and the state government is working its way downstream with cease-and-desist orders.

UNLIKE A FOREST or a prairie, a river is by no means the prostrate victim of man. Dams harness it—but only so much. Cities poison it—but only for a season. Boats ply on it—but they must be ready for surprises. The river is not a slave, but a friend, and a reminder that friendship is a perilous thing. If you do not keep the rules with your friend, if you presume on his good nature, you may find that he is your friend no longer.

A PHILOSOPHER has said that relations between man and things are described by "I-it"; but that relationships between man and man should be "I-thou." The difference is that when we deal with our fellow-men we must constantly be aware that they are as important in the universe as we are, that their purposes and hopes and dreams are just as much a factor in the situation as ours. When we treat our fellow-man as "it," as something to be merely used for our benefit, when we think of his value only in terms of what he can do for us, we are in trouble.

INDEED, we can be in trouble even when we are trying to do good to our fellow-man if we do it on the "it" basis. "And though I bestow all my goods to feed the poor, and have not charity," says St. Paul, "it profiteth me nothing."

SO FRIENDSHIP is a perilous thing. It involves not only giving yourself, but doing it in the way that the friend wants, and at the right time, and to the right extent. The ancient Hebrews believed God's friendship was like that, and when pious Uzzah reached out his hand to steady the ark of the covenant, "God smote him there for his error." Today we have a clearer view of God's mercy and patience and loving-kindness, through the ministry of Christ, but we should not forget the fear of the Lord which begins with the knowledge that, though He is our friend, we must approach Him on His own terms.

SENTIMENT ASIDE, our river is an "it," not a "thou." Yet it, with all of nature, must be approached on terms divinely laid down, and does not make exceptions for inexperience or good intentions. Personally, I would rather have it that way and cannot imagine it any other way. Danger met and overcome is danger enjoyed, and seems to me to be one of the things we are here for. To seek peril for its own sake, however, is another matter, a sort of perversion comparable to being discourteous to a friend to see how much he will stand for.

I ADMIRE my headlong daughter and am proud of her exploit; but I agree with her mother that next time, until the swimming prowess is well established, we'll settle for Mary and let the boat take its chances in the river.

PETER DAY.

CONVENTION

Honolulu in 1955

The Presiding Bishop announced June 17th that the 1955 General Convention will be held in Honolulu.[¶]

Previous plans to hold the Convention in Houston, Texas, came to a halt on June 8th when Bishop Sherrill announced that he had decided against that location.

There had been a spreading feeling in the Church that problems arising from Houston's segregation customs would not be solved in time for Convention [L. C., June 6th]. The Presiding Bishop said in his June 8th statement that although the decision not to go to Houston was "the most difficult and painful" he had ever been called upon to make, he believed it essential that "in a time of crisis . . . the witness of our Church must be so clear that it need not be explained" [L. C., June 20th].

This is Bishop Sherrill's statement announcing the Honolulu location:

"Under the provision of the Constitution of the Protestant Episcopal Church, Article I, Section 7, I have accepted the invitation of the Rt. Rev. Harry S. Kennedy and the missionary district of Honolulu to hold the General Convention in Honolulu, September 4 to 16, 1955.

"Due to all the circumstances, it is planned that this will be a greatly simplified Convention. Obviously the great number of visitors usually present will not be able to attend. Without extra gatherings and exhibits the task of the Convention will be confined to the essential official business of the Church.

"Two questions will arise because of distance and expense. Modern transportation facilities will be able to solve the former. In regard to the latter it is hoped that a central fund may be obtained to assist those official delegates who otherwise would not be able to attend.

"We have met several times previously on the west coast. The significant fact is that this will mark the first time that the General Convention has met in a missionary district and in this case an overseas missionary district. It is my conviction that this Convention will give a tremendous impetus to our missionary work at home and abroad."

Each diocese sends eight deputies (four clerical and four lay) and one bishop to Convention, and five Woman's Auxiliary



BISHOP KENNEDY
General Convention will meet overseas.

delegates to the W.A. Triennial which usually meets at the same time and place as Convention.

All of these must somehow find not only the money to cover their expenses, but also the time (Convention usually lasts about 12 days).*

Some, but not all, dioceses offer their deputies subsidies. The central fund for official delegates which Bishop Sherrill suggests in his statement has never before been attempted, although a similar fund was recommended in 1952 by the Committee on Structure and Organization of General Convention.

BUILDERS

Second Report

The second report on Builders for Christ campaign, issued from National Council on the basis of returns submitted up to June 4th, shows 19 dioceses reporting pledges equal to or exceeding quota.

Twenty dioceses have given assurance of making or exceeding their share. The Panama Canal Zone and Alaska,[¶] neither of which was asked to contribute have each reported pledges.

The 19 dioceses reporting pledges equal to or exceeding quota are :

Western Massachusetts, Pennsylvania, Southwestern Virginia, Washington, South

*Flying to Honolulu from New York (5051 air miles) tourist rate, costs \$224, one way, plus tax. The tourist fare from Portland or Seattle is \$125 plus tax.

Carolina, South Florida, Tennessee, Milwaukee, Southern Ohio, Colorado, North Dakota, Arkansas, North Texas, Salina, West Texas, Arizona, Olympia, Oregon, and San Joaquin.

EPISCOPATE

Massachusetts Nominees

The names of five men to be considered for election as Bishop Coadjutor of the diocese of Massachusetts were announced June 15th by a diocesan nominating committee. The nominees:

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass.; the Rev. George O. Ekwall, rector of Christ Church, Waltham, Mass.; the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston; the Rev. Frederic C. Lawrence, rector of St. Paul's Church, Brookline, Mass.; and the Rev. Charles S. Martin, headmaster of St. Alban's School, Washington, D. C.

Fr. Hale, who was a member of the nominating committee, withdrew his name, but was persuaded by other committee members to let his name be considered, after he absented himself from the committee.

The election was scheduled for June 29th. Results will be published in next week's LIVING CHURCH.

WORLD RELIEF

Clothing Appeal

Clothing for refugees, flood and earthquake victims, and escapees in Korea, Jordan, and Europe is needed now for the approaching winter months. The appeal is being made by the Church World Service, an agency of the National Council of Churches.

Especially needed are men's clothing, boys' clothing (particularly teenagers), girls' clothing, and cloth for refugees to sew. Also needed are layettes, sheets, pillow-slips, blankets, quilts, women's clothing, and men's, women's, and children's shoes.

Individual Church members, parishes and church groups may send usable clothing, tightly wrapped, postage prepaid, and marked Episcopal-Clothing to one of the Church World Service centers listed below:

3146 Lucas Ave., St. Louis, Mo.; 110

TUNING IN: ¶Anglican work in Honolulu was begun by the Church of England in 1862, and two English bishops, Thomas N. Staley and Alfred Willis, rounded out a combined episcopate of 40 years. Then, in 1902, the American Church took

over, first American bishop being H. B. Restarik. ¶Panama Canal Zone and Alaska are also missionary districts rather than self-supporting dioceses. As such, they receive aid from the national Church.

East 29th St., New York 16, N. Y.; 10901 Russet St., Oakland, Calif.; Nappanee, Ind.; and New Windsor, Md.

PUBLIC AFFAIRS

Dedication to Almighty

A joint Congressional resolution approved by President Eisenhower June 14th adds the words "under God" so that the pledge to the flag[¶] now says:

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation, under God, indivisible, with liberty and justice for all."

In a statement issued by the president upon approving the resolution he said:

"From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty. . . ."

RADIO & TV

Obstacles in Control

An editorial in *ACU News* indicates that plans to televise a celebration of the Holy Communion at the Chicago Catholic Congress this summer have met with obstacles. These, according to the editorial, are related to National Council of Churches' control of Church television broadcasts. This is what *ACU News* says:

"There is an interesting new development with reference to the relationship of the National Council of Churches to the Church and, more specifically, to the Chicago Congress. Preliminary contacts with reference to televising the Congress Mass met with a warm response from television company officials. But, as would be expected, the officials in due course checked through official channels to see about the Congress. They came back with less enthusiasm. They 'had been informed' (so they said) that the Episcopal Church was a member of the National Council of Churches and the NCC controls and arranges 'all Protestant television'! Is it true that by our membership in NCC we abrogate our rights as a free Church and forfeit any privilege of direct access to television and radio channels (or at best any hope of success) with NCC approval?"

"The NCC states that they do not have to be asked for permission but that they represent the coöperating Protestant and Orthodox communions . . . in dealing with the networks for sustaining (free) time for Protestant broadcasts.' In the case of our Congress they state that they would refer the matter to our own National Council. Our own National Council states that their operations are confined 'to securing radio and television time for official special events directly authorized by Gen-

eral Convention or the National Council.' Neither agency answered our direct question as to whether they would report favorably on the proposed Congress broadcast to the network."

This editorial appears in the Easter-Tide issue of *ACU News*, which is the newspaper of the American Church Union.

Editor's Comment:

Commonsense goes a long way in a matter such as this. (1) If time is available for both the Catholic Congress and the Anglican Congress, both should get it. (2) If competition for time is keen, the Catholic Congress should defer to the Anglican Congress. (3) The task of our National Council's Department of Promotion is to get the Church on the air, not to keep it off—hence, it should give cordial support (subject to other commitments) to any Church group that has something of interest to the networks. (4) The NCC's Film and Radio Commission is performing a useful service in requiring Episcopalians to get together over their use of network time. (No definite plans have yet been announced on televising the Anglican Congress.)

World Council Broadcast

Radio and television will help bring the Second Assembly of the World Council of Churches in Evanston, Ill., August 15th to 31st.

The opening service of the Assembly on August 15th in the First Methodist Church, Evanston, will be telecast over CBS television directly from the church.

Beginning July 4th NBC television's program, "Frontiers of Faith," will start a series dealing with the main theme and three of the sub-themes of the Assembly. NBC radio program, "The University of Chicago Round Table," will utilize a number of Assembly participants beginning August 8th.

Authors in *THE LIVING CHURCH* series on Anglican Faith and Life (in preparation for 1954 Anglican Congress).

This week:

Ngao Marsh[¶]

Next week:

Alan Paton

(author of *Cry, the Beloved Country* and *Too Late the Phalarope*.)

INTERNATIONAL

ENGLAND

Spiritual Healing

Physicians throughout Great Britain are being asked by the British Medical Association to coöperate with it in preparing evidence of spiritual healing for the Church of England's Commission on Divine Healing.

The commission, set up last October by the Archbishops of Canterbury and York, is collecting data in an effort to determine whether unexplained recoveries from prolonged illnesses are the result of "suggestion, spontaneous remission, or divine intervention." It also is concerned with the coöperation existing, or that could exist, between doctors and the clergy. [RNS]

POLYNESIA

Largest Diocese's Synod

The synod of the largest diocese in the world, Polynesia (three times the size of the Arctic diocese), has been meeting in Suva, Fiji Islands, with representatives of many races from Fiji (European, Melanesian, Indian), Tonga, and Samoa present.

The majority of discussion covered the new Cathedral Act, governing the new Cathedral,[¶] part of which is consecrated. Authority was given to go ahead with the foundations of the nave and tower. It will be a landmark in Suva.

A complete review became necessary over the main missionary activities in Fiji. This includes work among the Melanesians and among the Indians, both of them migrant people brought in for the cotton or sugar fields originally, the former a remnant of the old "black-birding" days, the latter from all parts of India. New methods of evangelism were found to be necessary, and new openings for priests, teachers and lay evangelists exist.

In view of the strange nature of the term "association," which describes the dioceses' relationship with the province of New Zealand, a motion asking for greater responsibility in the election of a future bishop was passed. This made it necessary to define more clearly the bounds of the diocese, especially in relation to its neighboring diocese of Melanesia. In doing this it became necessary to add even a little more to the 7¼ million square miles of diocese to include legally the Gilbert and Ellice colonies north of the Equator.

TUNING IN: ¶Pledge to flag is said to have been written (1892) by Francis Bellamy, of editorial staff of *Youth Companion*, Boston, Mass. It originally read: "I pledge allegiance to my flag and the republic for which it stands," etc. ¶Miss

Marsh's given name (Ngā'-e-ō) is also the name, says Webster, of "a small tree of the New Zealand coast, with edible fruit and light, tough wood." ¶Cathedral is principal church of a diocese, since it contains the bishop's *cathedra* or official seat.

Christianity Begins at Home

Sewanee Summary

By the Rev. Howard John Rudisill

St. Andrew's Church, York, Pa.

THREE new Church School courses in Morehouse-Gorham's Episcopal Church Fellowship Series are now available. These are Course N (Nursery), Course 1 (Primary), and Course 6 (Junior).

Copies of this material have been received and are in the hands of a competent reviewer who will report in a later issue.

IN anticipation of the centennial (1957) of the University of the South, Sewanee, Arthur Benjamin Chitty, Jr., describes, in *Reconstruction at Sewanee*, the founding of the University and its reopening after the Civil War, bringing the story down to 1872, which marks the end of Bishop Quintard's administration.

Mr. Chitty's work — the expansion of a master's thesis done at Tulane University in 1952 — not only brings to-

RECONSTRUCTION AT SEWANEE.

By Arthur Benjamin Chitty, Jr. Sewanee, Tenn.: University Press. Pp. 206. \$3.50, plus 25 cents postage.

gether valuable historical material otherwise virtually inaccessible, but makes interesting reading.

Best summary of "Sewanee" is perhaps the wagoner's answer to a puzzled stranger's query, "Where is the University?"

"You're in [it] now. We all's the University. Everybody's the University. That's all there is — just folks and boys what stays with folks."

A word should be added for the attractive format and interesting picture section.

SEVEN Forward Movement pamphlets suitable for the tract rack have recently appeared: *The Religion of the Golden Rule*, by W. Norman Pittenger; *The Importance of Things*, by Nelson W. Rightmyer; *Living With Good and Evil*, by Carroll E. Simcox; *The Mystery of Christian Healing*, by Louis J. Lewis (described as a "religious psychologist"); and three anonymous tracts, *What Is the Unforgivable Sin?* *How We Got the English Bible*, and *An Anchor of the Soul: Christian Hope*.

Books Received

LIFE TOGETHER. By Dietrich Bonhoeffer. Translated, and with an Introduction, by John W. Doberstein. Harpers. Pp. 122. \$1.75.

RELIGION WITHOUT MAGIC. By Phillips Endecott Osgood. Beacon Press. Pp. xi, 204. \$3.

THE relation of the Episcopal Church to other Christian groups is determined by what the Church is: the Body of Christ. That which makes the Church what it is — the original endowment which has produced this Body, the Church, with its peculiar nature and property of being Christ's Body — is the authority of Christ.

This is the Church's distinguishing principle, the issue between Episcopalians and others. The authority of Christ is what makes the Church what it is. Authority, not doctrine, is the real issue between us and all sectarians.

This is not an arrogant claim, but a simple statement of the truth that Christ is historically and sacramentally related in the most intimate way to His Church, in the very life of which the distinguishing principle is His very own authority. We make this claim not to set forth our personal superiority, but to induce others to share with us the special blessings which we know we enjoy.

Our general position is that all baptized persons are within the Catholic Church. This means that individual Protestants, as individuals, by virtue of their baptism are members of the Catholic Church. We have a family kinship with them even though their organizations, as such, are certainly not parts of the one body which began to exist 15 centuries before they were organized.

On the other hand, we recognize certain great treasures — the Faith, the Sacraments, and the Ministry, the gifts of Christ to His Church — about which we dare not compromise. For, after all, these precious gifts are not ours but Christ's, who has entrusted them to us as stewards. To whom much has been given, of him much will be required. If we misuse or abuse our trust from Christ we shall some day answer for it.

The first rule in our relations with other Christian groups, then, is that we preserve the inheritance. We are bound to preserve without compromise our understanding and practice of the holy Faith, Sacraments, and Ministry. The clergy cannot do it alone; a clear understanding of these spiritual treasures by the laity is vital. Every Episcopalian, when asked, "What do you believe about Christ, about His death and resurrection?" for example, should be able to state what we are taught in the creed about it, and further to add, "This is what the Church teaches. I may or may

not understand it myself, but I know it's true because the Church teaches it, and it is proved by Scripture."

I think we have succeeded fairly well in achieving a right understanding of the Sacrament of the Altar. An Episcopalian knows that the communion service is not just a memorial of the death of Christ, but that and more: the Blessed Eucharist in which Christ is truly present, adored, and received.

More difficult is the position of an Episcopalian when sometimes he refers to his minister as a priest. By whatever term an Anglican priest is addressed, he is a priest, Christ's official representative and ambassador, bearing the authority of Christ to minister in His Name to all people. This understanding of the nature of the priest's office ought never to be forgotten by a Churchman. If we compromise on what our priest is we compromise on what our Church is, for in the local congregation the priest is the voice of the Church, because, through Christ's bishop, he represents Christ to the people.

The second rule to be observed in our relations with other Christian groups is that we witness, bear witness by our spiritual vitality and evangelistic zeal. Never, never let us forget that the evidences of apostolic religion are not only credal orthodoxy and historic order, but also spiritual vitality and evangelistic zeal.

Here we must come face to face with a fact: Christianity must begin at home. Our personal allegiance is to Jesus Christ. This highest of all commitments takes place in us. Until it does, we cannot grasp or understand the Church's true attitude toward other Christian groups. Life itself, not words about life, is paramount. A Christian life is a changed life.

Certain things which helped bring about the rending of the Church in the 16th century — looseness of life and petty vices — still draw the fire of criticism. Certainly Episcopalians have no monopoly on them, but where they do exist among us they vitiate the witness of our Apostolic religion.

In brief, we are called to lead a new life which shows the world that same authenticity of our Christianity which is ours in terms of historic orders and Apostolic faith. These are the terms of the Church's true position in relation to other Christian groups: preserving and witnessing.

The Anglican Congress

FROM August 4th to 13th, representatives of the world-wide communion of which the Episcopal Church is a part will meet in Minneapolis, Minn., to rejoice in their unity and to take counsel on their common problems. The name given to this fellowship of Churches spanning every continent and the islands of the sea is the Anglican Communion. And it is a significant name, for in itself it is a declaration that we are not the whole Christian Church. The word "Anglican" means "English"; and we admit from the start that Christ and His apostles were not Anglicans, either nationally or ecclesiastically.

Anglicanism, as an "ism," is only an episode in the life of the universal Church. Some day, it may cease to be, or may become merged in a broader expression of the life of the Holy Catholic Church in which its own identity is lost. The thing that makes Anglicanism important, and makes its adherents willing to travel thousands of miles to be together, is not its peculiarities themselves but the fact that Anglicans believe that some of their peculiarities are important notes of universal Christianity which may in other Churches have been lost, neglected, or obscured.

It is fitting, accordingly, that the Anglican Congress will be preceded by the world-wide Catholic Congress in Chicago in which a group of Anglican Church leaders will bear witness in no uncertain terms to Anglicanism's organic continuity with, loyalty to, and dependence upon the deposit of Catholic faith, order, and life laid down by Christ and His apostles; and that the Minneapolis meeting will be followed by the Assembly of the World Council of Churches in Evanston, Ill., at which Anglican representatives will be charged with making their contribution known to other parts of the Christian world.

When Anglicans are left to themselves, they are generally quite happy together. They worship God according to the directions of the Book of Common Prayer, translated in each country into the language of the people; they have canons, or ecclesiastical laws, designed not so much to enforce conformity as to protect the liberties of each order—bishops, priests, laity—against encroachments by another. The authority of the bishop in his diocese, as of the priest in his parish, is primarily a matter of pastoral leadership. We tend to be friendly toward our individualists, prophets, and eccentrics; indeed, our chief punishment for nonconformists is that we do not take them as seriously as they mean to be taken.

By and large the Anglican Congress will be a harmonious and happy affair. We shall discuss the four broad Congress themes—"Our Vocation," "Our Worship," "Our Message," and "Our Work"—with complete equanimity until their complications take us into matters of our relationships with other Churches. But this is the point at which blood pressures begin to rise.

Catholics may be suspected by some of trying to lead us straight into the arms of Rome; Liberal Evangelicals may be accused by others of selling us down the river to Protestantism. It is easy to exaggerate the quantity and intensity of this kind of thing at great Church meetings; there is almost always some, and it never does seem to result in our embracing either Romanism or Protestantism. Nevertheless the chief anxiety of Anglicanism in most parts of the world is related not

to its internal state, in which almost everybody gets along reasonably well with almost everybody else, but to its external relations with other communions of Christians.

This anxious preoccupation is, as we have noted above, based on a serious and sincere recognition by every thoughtful Anglican that his Church does not represent the whole of Christendom. Each of us is guilty, if "guilty" is the word, of wishing that the barriers were down between us and one or another Church. It sometimes seems that the individual Anglican has more in common with certain non-Anglicans than he does with members of his own Church at the other end of the Churchmanship scale.

On what, then, do we agree? In the course of the disastrous unity negotiations with the Presbyterian Church in the USA in the 1940's, voices were not lacking on both the Catholic and the Evangelical side to proclaim that it would be the best thing for everybody if the Episcopal Church solved the problem of its internal disagreements by dividing in two—the "loyal" one, and the other one (Anglo-Catholic or Liberal, depending on the speaker). THE LIVING CHURCH looks toward the Minneapolis meeting rather than the Chicago meeting as the real official gathering of Rome-free Catholicism because, until (like some lower form of invertebrate life) the Episcopal Church commits mitosis, it and it alone is the Catholic body which brings us the Gospel, the sacraments, and Salvation. We repudiate the concept, held with fear by some and with hope by a few, that such gatherings as the Catholic Congress represent the preliminary nuclear division which will ultimately lead to the creation of two cells—two lower invertebrates where there was only one before.

WE do not believe the Episcopal Church is the kind of organism that can grow or do its work, which is God's work, by division. Indeed, we do not believe that there is any principle of unity by which Anglo-Catholics on the one hand or Liberal Evangelicals on the other hand could hold their own groups together if they separated from the whole which includes both. Yet we hope that something besides history, real estate, and a collection of variously interpreted written instruments can be brought forward as the answer to the question, "On what do we agree?" We hope, especially, that the Anglican Congress will not tell us that the secret of our unity is that we agree to disagree. If we have to go back together and test out our temple of faith stone by stone, beginning with the chief cornerstone, which is Jesus Christ; if we must rediscover the Holy Eucharist and relearn the Holy Scriptures and apply true-false tests to every doctrine and practice of the Church, the time will be well spent in learning anew that Anglicanism has only one Lord, one Faith, one baptism, one God and Father of all, and that it has the mission of proclaiming the one Gospel to the world.

Then there will still be the problem of our relationships with other bodies of Christians. Frankly, we do not believe that anything large or dramatic can be done in this realm until our internal stresses are relieved. Once we have really learned that we have one Lord and one Faith, that our unity is not a compromise of our own making, but the gift of the Holy Ghost, then perhaps we shall be ready to look about to see whether the Holy Ghost is to be found anywhere else. When a Churchman of Liberal-Evangelical stripe considers first whether his ecumenical gestures toward another Church will distress his Anglo-Catholic brother; when the Anglo-Catholic governs his ceremonial embellishments of the service by their acceptability to his Evangelical fellow-Churchman; then we shall know that we have enough charity at home to begin to consider the export market.

The Anglican Congress can be the starting point for Anglicanism's rediscovery of its unity and its mission. God grant that it may be so.

NEW ZEALAND is a little group of islands at the bottom of the world. It is the most isolated dominion in the British Commonwealth of Nations.

The lower end of the South Island is the jumping-off place for the South Pole and the top end of the North Island is sub-tropical. It takes as long to travel from Wellington, New Zealand, to Sydney, Australia, as it does from New York to London.

I mention these things because they are not generally known to Americans, who look upon New Zealand as a sort of subsection of Australia, whereas geographically, historically, biologically, and ecclesiastically the two dominions are widely separated. The turbulent Tasman Sea which divides them is the outward sign of a distinction almost as great as that which lies between England and Canada.

This article concerns itself with the establishment and growth of my own area in the South Island of New Zealand, an area centered around the city of Christchurch. This is the region known as Canterbury—one of the six distinct settlements of New Zealand's early years.

Take a group of upper-class and upper-middle-class Anglicans of the mid-Victorian era, provide it with a certain number of shepherds, laborers, and tradesmen, and put it into cool storage for 100 years on an island in the antipodes: we are what that group turns into. We are English men and women who have suffered a sea-change.

We retain many of the habits of mind that our Victorian forebears brought with them 100 years ago, but we wear these habits with a difference. Circumstances and the exigencies of colonization have grafted other characteristics upon the original ones: in many respects each generation, while retaining a strong British allegiance, grows progressively less like its English contemporaries.

There is, however, one aspect of life in Canterbury, N. Z., that retains, almost unchanged, its original form: and that is the Church.

Canterbury was founded with forethought and much careful planning. A hundred and four years ago a group of Englishmen under the leadership of John Robert Godley,[†] a gentleman of good family, formed themselves into an association for the purpose of forwarding what was called "a very pleasant

colonizing object" in the South Island of New Zealand. A settlement was to be established, composed entirely of members of the Church of England, and it was to be provided with "a good college, good schools, churches, a bishop,[‡] clergy, all those moral necessities, in short, which promiscuous emigration of all sects, though of one class, makes it utterly impossible to provide adequately."

In September, 1850, four little sailing ships* beat out from Plymouth in a strong wind, disappeared from each other's ken for nearly four months, and came together within a few days of each other in Port Cooper at the bottom of the world in the colony of New Zealand.

In each of these ships was a group of Anglican gentry with their servants. In carpet bags, saratoga trunks and packing cases, besides iron-mongery, boots, cloth, saddlery and tools, they carried, stoutly bound in leather, family Bibles, Prayer Books, and the classics. All the talk during those long weeks of privation and discomfort was of bishops designate, of Puseyites[¶] and Evangelicals, of the cathedral that would be built, and the Church schools that would be founded on the primeval wastes of the great plain that awaited them.

Perhaps the most remarkable feature of this carefully planned and orderly Church settlement was the fact that it did take shape, in spite of difficulties and setbacks, exactly as it was designed. The new Canterbury Pilgrims, wearing crinolines, frock coats, and stovepipe hats, alighted from the first four ships, climbed a range of volcanic hills, looked down upon a vast swamp set about with mountain ranges, went down into it and began at once to build for their Church. They quarried rock out of the Port Hills and brought it down in bullock drays to the place where the city of Christchurch—now second largest in New Zealand—was to grow.

They sent for plans and began to raise to the glory of God a little Gothic cathedral in the middle of a square that was still half swamp. Twice the spire was shaken down by earthquakes and the third time rebuilt in copper. Stained glass was brought 13,000 miles from England, together with a cry of most tunable bells.

So the Cathedral was built and, at the same time, a boys' school, set round a quadrangle, with its chapel the first consideration, a tradition that stemmed from the great and ancient schools of the homeland. Other spires soon appeared, among them, St. Michael's, the

*One of the four, the Cressy, is pictured on this week's cover.

earliest of our Anglo-Catholic churches. Soon the embryo city became a town of bells.

This was the beginning. A hundred and three years later, writing from a house on those same volcanic hills, I look down on a city and on the steeple of Christchurch Cathedral where a short time ago a young queen came to even-song. When the wind is in the nor' west I hear a threefold-triple bell as the Host is raised in St. Michael's. And in the hall of my house hangs a battered straw boater with the colors of Christ's College, now perhaps the most distinguished Anglican boys' school outside England.

Near Christ's College is St. Margaret's College, a girls' school founded 60 years later by the community known as the Sisters of the Church, a religious order which at that time supported its charitable work by the establishment of private schools in many parts of the Empire. After launching St. Margaret's and seeing it through its first decade, the Sisters returned to England, leaving it in the hands of its diocese.

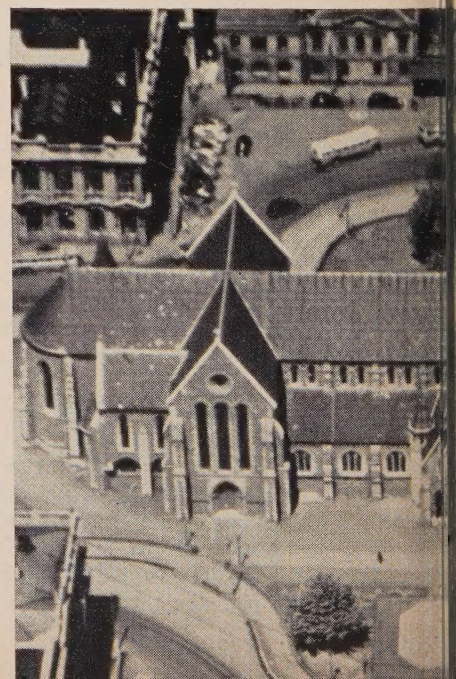
In my schooldays the Sisters were still

PILL

COOL

By

**When these colonizing Anglos
the first thing they did
this cathedral grew up**



TUNING IN: [†]Godley's part in settlement of New Zealand is told in *John Robert Godley of Canterbury*, by C. E. Carrington (New York: Cambridge University Press, 1950). Also relevant: *Letters from Early New Zealand by Charlotte Godley* [J. R.'s wife], 1850-1853, edited by J. R. Godley (Christchurch, N. Z.: Whitcombe & Tombs). [‡]First Bishop of Christchurch: H. C. J. Harper. [¶]Puseyites: Tractarians—supporters of Catholic revival in Church of England. (E. B. Pusey was one of its leaders.)

there, women of courage and learning, uncompromising in their Catholicism, devoted and dedicated to their work. Our headmistress, I learned, had been the daughter of a British diplomat and had been educated in Paris. In Sister Winifred, austerity, humor, good-breeding, learning, and true piety were admirably mixed. I am sure that she must have been aware of her enormous prestige. I expect she disciplined and examined herself most stringently when she considered her absolute authority and the immense influence she exercised over the girls.

Under Sister Winifred's uncompromising guidance we learned to put our Church before everything, to subject ourselves to its rule, to relate all that we read or thought or performed to its scale of values. On the raft of dogma we negotiated the breakers of adolescence with Sister Winifred, long-nosed, blue-eyed, witty, and devoted, as our pilot. She was a remarkable woman. Through the tutorship of carefully selected priests, we recognized the anatomy of the Anglican Communion as a part

of the Catholic Church, accepted the logic of its teaching, and practiced the rigors of self-examination.

It is the sort of training that sticks. To this day, however far some of us may have turned from Catholic doctrine, we all, I feel certain, retain something of its impress.

A short time ago I produced Christopher Fry's play, *A Sleep of Prisoners*, at St. Michael's, the church where during my school and art school years I performed my religious duties and experienced their attendant fervors.

To reënter this church after a gap of 30 years was a strange experience. There it was, unchanged, and alive, with its mixed smell of incense, serge, lilies, and polished brass, its particular air of seclusion and stability. It had been quietly glowing in the heart of the community it served: a sober flowering of the new Canterbury pilgrims' intention.

St. Michael's has its own school, state-subsidized and for the most part attended by children from an unfashionable part of the city. There they get an excellent secular education before which their Church and its teaching is steadily set: they grow and develop in the shadow of the elderly wooden church and within the formidable reverberations of its single great bell.

It is, perhaps, upon its school that St. Michael's most depends for the continuity of worship within its walls. There are other free, or almost free, Church schools in Canterbury and throughout New Zealand, but perhaps none that has quite the same intensity of purpose as this.

Today visitors to New Zealand exclaim at the "Englishness" of Christchurch; and it is true that in many respects it has the flavor and air of a cathedral town in the homeland. It is vaguely cloistral. It has a theological faculty attached to its university college. It has an Anglican hospital. Its senior clergy are very much in the foreground of its society. It is what it set out to be: an Anglican community.

Of course it is no longer exclusively so. Other communities flourish. There is a Roman Catholic cathedral and hospital. There are convents and Roman Catholic schools and countless non-conformist churches and meeting halls. Yet throughout the city the prevailing spiritual wind is Anglican.

As in the capital city, so throughout the province. Villages and townships have grown up, in the first instance, round the spires or modest towers of little churches. In a hamlet under the foothills of the Southern Alps is a church made of boulders from the beds of turbulent mountain rivers. Out on a great mountain plateau beside a glacier

Facts and Figures

Anglican Church population of New Zealand would seem to be about 600,000.

The Church of the Province of New Zealand, to give it its full title, consists of nine dioceses: Wellington, Auckland, Waipatu, and Waikato (all in North Island); Christchurch, Dunedin, and Nelson (in South Island); and the missionary dioceses of Melanesia and Polynesia [see p. 5].

Present Primate and Archbishop is Bishop of Wellington, the Most Rev. Reginald Herbert Owen, D.D.

A not inconsiderable minority of the Church population belong to the Maori race. Since 1928 a suffragan bishop has been appointed for Maori work. Present holder of the office is the Rt. Rev. Wiremu Netana Panapa. He is suffragan to the Bishop of Waipatu, but has the title Bishop Suffragan of Aotearoa, Polynesian name for New Zealand.

Ngaio Marsh was born April 23, 1899. She studied art, was on the stage for a couple of years, and was for a short time in the house-decorating business. But she is best known as a writer of detective fiction, with over a dozen books to her credit.

In this article Miss Marsh writes with special emphasis on the Church in South Island. There was an Anglican bishop in Auckland as early as 1841, which would make this the oldest diocese; Christchurch (1856) second oldest.

IMS DRAGE

ersh

ed in New Zealand in 1850
a cathedral; and around
and's second largest city.

RNS



← CHRISTCHURCH CATHEDRAL
Over the swamps, a cry of bells.

are others with clear glass for their east windows so that the cross is seen against snow, ice, and the scarlet blossom of the rata, churches that might have been raised in Victorian England and churches that have sprung from the very earth and rock of New Zealand; ugly wooden churches that are yet not quite ugly and pretty churches that are rather self-consciously pretty; private churches on big sheep-runs, built by the original squatters; a church standing high on a mountain above the Mackenzie Country with an old wheat-grinding trough mounted on a ship's windlass for its font.

There they all are, witnesses to the first intention of a seemly little party of Victorian gentle people: people who left their motherland, sailed 13,000 miles to an island at the bottom of the world and, as soon as they set foot upon it, applied themselves to the task that seemed to them of the first importance: the establishment of their Church in the province of Canterbury, New Zealand.

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— DIOCESAN —

IOWA

Advertising Response

Display ads telling about features of the Episcopal Church drew 637 inquiries from 204 towns in Iowa. The ads, sponsored by the Episcopal Men of Iowa, ran once a month during 1953 in all Sunday papers throughout the state [L. C., April 26, 1953].

The Rev. John N. Taylor, chairman of the Iowa department of promotion, which originated the plan, reported on the results at the recent annual convention of the diocese of Iowa in St. Thomas' Church, Sioux City.

He said the response was "well above that received from comparable campaigns for commercial products which would be used by all adults." A similar campaign with new copy is being used in 1954. Fr. Taylor has been reappointed chairman of the department of promotion for 1954.

Of the 637 inquiries, 59% were from towns where there are Episcopal Church parishes; 9% from towns where there are missions of the Church; 32% from towns where the Episcopal Church is not represented. Thirty-four Iowa clergy responding to the advertising reported:

1. 12 baptisms directly attributed.
2. 15 confirmations directly attributed.
3. 1 reactivation directly attributed.
4. 18 "assists" on confirmation prospects.
5. 1 elected vestryman and active lay-reader directly attributed.
6. 20 clergy voluntarily (without solicitation) attested hearty approval of the project, urged continuance.

Inquiries from outside Iowa numbered 140 from 81 towns. Two inquiries were received from outside the U. S. (Canada and Japan). Sixty-five dioceses, missionary districts and other units of the Epis-

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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copal Church throughout America ordered and were sent sets of mats and information. These represented 22 states and Hawaii.

In other business of the convention, St. John's Mission, Shenandoah, was received into parochial status.

ELECTIONS. Standing Committee: clerical, E. E. Johnson, R. K. Johnson, J. N. Taylor; lay, F. W. Davis, V. M. Hancher, F. L. Maytag. Diocesan Council: clerical, P. J. Davis, R. M. Pieper, H. B. Robbins; lay, Charles George, G. H. Phinney, S. L. Hart. Deputies to Provincial Synod: clerical, H. C. Allan, Jr., A. W. Fippinger, Joseph Gregori, Robert Holzhammer, E. D. Lougee, Jr., F. C. Shaffer; lay, D. G. Ainsworth, J. S. Cutter, R. B. Holland, L. S. Mercer, G. J. Shore, W. W. Venable.

OREGON

Ordinand Night School

Men ordained deacons under the provisions of Canon 34, Sec. 10, commonly called the perpetual diaconate canon, will have a voice and vote in the clerical order in the annual convention of the diocese of Oregon, it was decided by the convention at its recent meeting at St. Paul's Church, Salem, Ore. This was accomplished by a refusal to read for the second time a constitutional amendment read at the last convention depriving such deacons of a vote.

Seven men were ordained perpetual deacons by Bishop Dagwell on April 27th. In his annual address to the convention, the Bishop admonished members to refrain from printing names of the new deacons in parish or mission leaflets, as though they had a permanent assignment. The newly ordained deacons will be under the Bishop's personal direction, and will be assigned to parishes on specific occasions, upon request of the rector and vestry.

Bishop Dagwell set a precedent for the entire American Church, it is believed, by instituting a night school for candidates for the perpetual diaconate under the direction of the Rev. Louis Bowes Keiter. The men have been attending classes for over a year in preparation for canonical examinations.

A discussion, which at times became acrimonious, of St. Helen's Hall, a school for girls and a diocesan institution, took up most of the time of the convention. The school has made an appeal for approximately \$117,000 to pay debts, finish the school year, and reopen next fall with necessary repairs and remodeling. The sum of approximately \$17,000 was pledged by individual parishes and missions, although in some instances clergy declined, on the ground of lack of authority to commit their vestries. Some delegations had been instructed to refrain from any such financial commitments.

The Bishop reported more than 1,600 confirmations this past year.

St. John's, Milwaukie, a mission for over 100 years, was admitted to parish

Church Candles

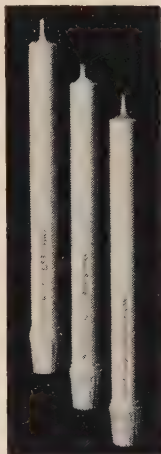
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status, as was Calvary, Seaside, and St. Paul's, Portland.

At the convention banquet Mr. Scott B. Appleby, of Washington, D. C., grand nephew of the Rt. Rev. Thomas Fielding Scott, first Bishop of Oregon, presented Bishop Dagwell with a check for \$10,000, representing \$100 for each of the 100 years of work in the diocese. The money is to be used for Church work.

ELECTIONS. New Members: Standing Committee, the Rev. H. R. Gross; Board of Trustees, the Rev. R. R. Hardin, W. C. Wilhelm; Diocesan Council, clerical, P. H. Smith, L. E. Kempton, L. D. Dunton; lay, Rodney Keating, R. A. Leedy, Elton Chase, Clifford Beckett. Delegates to Provincial Synod: clerical, Louis Keiter, Byron Clark, George Swift, George Bolster; lay, John Vassie, Dr. Dean Brooks, John Merrifield, Morris Holman.

RHODE ISLAND

Disaster Call

The Rev. Charles W. Nelson, chaplain of St. George's School, Middletown, R. I., and the Rev. Peter Chase, curate of Trinity Church, Newport, R. I., were

on constant call during the recent disaster on the carrier Bennington, offering Holy Communion to the injured Churchpeople.

Chaplain Nelson, in coöperation with the senior chaplain at Newport, R. I., made arrangements for tape recordings to be made by injured sailors to be sent to their wives or parents.

Bishops Bennett and Higgins (Coadjutor) sent a telegram to the captain of the damaged ship, Captain William F. Raborn, offering their deepest sympathy. Captain Raborn expressed gratitude for the telegram.

ROCHESTER

Off Danger List

The Rev. Frank R. Fisher, rector of St. John's Church, Rochester, N. Y., is reported off the "danger list" at the Strong Memorial Hospital in Rochester. Dr. Fisher was shot by one of his parishioners, who [L. C., June 13th] killed her husband and herself.

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Colwort K. P. Cogswell, Priest

The Rev. Colwort Kendall Pier Cogswell, retired, died June 12th at his home at Grimes Hill, N. Y., at the age of 84. He last served as rector of Grace Church in Washington, D. C. He retired in 1942.

While in Washington, D. C., he also served the churches of the Good Shepherd, St. Matthew, and All Saints'.

Previously he served at St. Andrew's, Baltimore, Md.; St. James', Old Town, Me.; and St. George's, Baltimore, Md.

Surviving are his wife, Hortense Gray Cogswell; three sons, Cyril Gray, Charles Luma, and Dr. Lawrence Perley Cogswell.

Warren M. Smaltz, Priest

The Rev. Warren M. Smaltz, missionary to the deaf in the dioceses of Bethlehem, Harrisburg, Pittsburgh, and Erie since 1932, died at Mt. Gretna, Pa., April 4th. He was 59 years old.

Fr. Smaltz, a deaf priest, graduated from the Philadelphia Divinity School with the highest grades that had been earned in that seminary up to that time.

In his ministry he served as priest-in-

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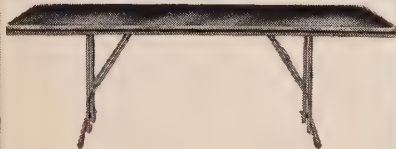
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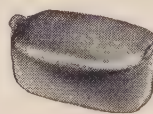
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charge of All Souls' Church for the deaf, Philadelphia; general missionary to deaf of the diocese of New Jersey and Delaware; and instructor in religious education at the State School for the Deaf in New Jersey.

Among agencies he served in an official capacity were commission of Church workers among deaf for the province of Washington; Pennsylvania Society for Advance of Deaf; and Home for Aged, Infirm and Blind Deaf in Pennsylvania. He was the father of a law creating a division for deaf in the bureau of rehabilitation in Pennsylvania.

Fr. Smaltz wrote many articles appearing in the *Deaf Mutes' Journal*, *American Mercury*, *Readers' Digest*, *Expositor's*, *Minister's Annual*, *Anglican Theological Review*, and *Journal of Biblical Literature*. He contributed to *Mercury Digest*, *Readers' Digest Reader*, *American Annals of the Deaf*, *Mt. Airy World*, *Parsons*, and *THE LIVING CHURCH*.

Surviving are his wife, Margaret Megee Smaltz, and two married daughters.

Mildred Nelson Yellott

Mildred Nelson Yellott, daughter of the late Rev. Kinloch Nelson of the faculty of the Protestant Episcopal Theological Seminary in Virginia, died May 6th at the home of her daughter in Alexandria, Va.

Mrs. Yellott was the wife of the late Benton F. Boogher Yellott, both of whom were members of Emmanuel Church, Bel Air, Md., for 28 years. After the death of her husband, Mrs. Yellott went to live with her daughter, Mrs. Benton F. Boogher, whose husband is bursar and treasurer of the Theological Seminary.

She is survived by two sons, three daughters, twelve grandchildren, and three great-grandchildren.

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CHANGES

Appointments Accepted

The Rev. Harold Ray Bott, who was recently ordained deacon, will be curate of the Church of the Good Shepherd, Lake Charles, La.

The Rev. John Pairman Brown, formerly curate of Grace Church, Newark, will on July 1st become fellow and tutor of General Theological Seminary, Chelsea Square, New York 11.

The Rev. Patrick Connor, who has been vicar of St. Stephen's Church, Monett, Mo., in charge of the Church of the Shepherd of the Hills, Branson-Hollister, Mo., is now vicar of the Church of the Shepherd of the Hills and may be addressed there.

The church at Branson-Hollister, in the Ozark mountain resort area, was organized just a year ago and now has 60 members.

The Rev. Russell Lelan Deragon, who was recently ordained deacon, will on July 1st become curate of Christ Church, Stratford, Conn.

The Rev. Armand T. Eyler, formerly in charge of St. James' Church, Greeneville, Tenn., will on July 1st become rector of St. John's Church, Old Hickory, Tenn. Address: 1403 Turner St.

The Rev. Henry D. Gasson, formerly clerical master of St. Paul's School, Concord, N. H., is now in charge of St. John the Baptist Mission, Sanbornville, N. H.

The Rev. John Charles Kimball, who was recently ordained deacon, will on July 11th become curate of the Church of the Holy Trinity, Middletown, Conn.

The Ven. Percy H. Miller, who has been rector of Christ Church, Collinsville, Ill., in charge of St. George's, Belleville, is now rector of St. George's Church. He continues his work as arch-deacon of Alton. Address: 105 E. D St., Belleville.

Memorial bells were recently dedicated at the church in Belleville, a memorial to the late Stella Mae Hamlin Kramer. The Stromberg-Carlson installation rings the Angelus daily by clock.

The Rev. Stephen Moccasin, formerly curate of Holy Innocents' Church, Parmelee, S. Dak., is now rector of St. Julia's Church, Porcupine, S. Dak.

The Rev. Franklin Kenneth Robinson, who was recently ordained deacon, will on August 1st become curate of St. John's Church, Stamford, Conn.

The Rev. Gale D. Webbe, formerly rector of the Church of the Good Shepherd, Columbia, S. C., is now rector of St. Mary's Church, Daytona Beach, Fla. Address: 1613 Crescent Ridge Rd.

Outgoing Missionaries

New Episcopal Church missionaries to the foreign field:

To serve in the missionary district of Honolulu: The Rev. G. P. Mellick Belshaw; David P. Coon, whose ordination to the diaconate was scheduled for June 18th; the Rev. Gerald G. Gifford, III, who has been assistant at St. Bartholomew's, New York; and W. Edwin Bonsey, Jr., who will serve on the island of Molokai after his ordination.

To serve in Alaska: Alwin Reiners, Jr., after his ordination as deacon; Miss Arlene B. Chatterton, R.N., who is assigned to Hudson Stuck Memorial Hospital, Fort Yukon; Thomas G. Cleveland, who will probably serve the church at Holigachaket; and Philip E. Jerauld, who will be in charge of a new mission congregation in Anchorage.

To serve in Japan: The Rev. John B. Birdsall, who has been serving the Church of the Good Shepherd, Buffalo; and Mr. Gene S. Lehman, who is assigned to the science department at St. Paul's University in Tokyo.

Liberia: James F. Hopewell will be on the faculty of Cuttington College and Divinity School in Liberia.

To serve in the Dominican Republic: The Rev.

ACU CYCLE OF PRAYER

June

27. St. Paul's, Dowagiac, Mich.
28. St. Barnabas' Church, Havana, Ill.
29. St. Peter's Church, Key West, Fla.; Church of the Holy Family, Park Forest, Ill.; St. John's Church, Versailles, Ky.; St. Peter's Church, Portland, Ore.; the Church of the Good Shepherd, Cloverdale, Calif.
30. St. John's Church, Oklahoma City, Okla.; Church of the Good Shepherd, Rosemont, Pa.

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NOTICES

MEMORIAL

MALCOLM—Of your charity pray for the repose of the soul of Rosetta Adelaide Malcolm departed this life June 30, 1947. "Grant that she may go from strength to strength in the life of perfect service in thy heavenly kingdom." Memorial Mass at The Church of The Good Shepherd, Greenwood Lake, New York, June 30, 1954, at 9 A.M.

CLASSIFIED

BOOKS

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THE LIVING CHURCH

CHANGES

Herman T. Silvius, III, who has been curate of Trinity Church, Melrose, Mass.

To serve in the Virgin Islands: The Rev. Roger Smith.

Armed Forces

The Rev. Paul E. Traeumer, formerly addressed at H & S Co. 3d Marines, 3d Marine Div FMF, c/o FPO San Francisco, should now be addressed at H & S Co. 12th Marines, 3d Marine Div FMF, c/o FPO San Francisco.

Changes of Address

The Rt. Rev. Dr. John Insley Blair Larned, retired Bishop, formerly addressed in Morristown, N. J., has a new permanent address: Dublin, N. H.

The Rev. Daniel W. Allen, executive secretary of the diocese of East Carolina, may be addressed at 305 S. Third St., Wilmington, N. C. (the diocesan office)

The Rev. W. Frank Allen, retired priest of the diocese of Bethlehem, who has been addressed in St. Petersburg, Fla., may now be addressed: Inlet, N. Y.

The Rev. Eldon W. Borell, assistant of St. Paul's Cathedral, Erie, Pa., formerly addressed at 3828 Lewis Ave., may now be addressed at 518 Chestnut St.

The Rev. Lloyd R. Craighill, Jr., missionary to the diocese of Kyoto, may be addressed at 28 Kami Wakakusa machi, Murasakino, Kami Kyo-Ku, Kyoto, Japan.

The Rev. D. Murray Hammond, who is serving St. Bartholomew's Church, Pico-Rivera, Calif., formerly addressed at 8739 Elba St., Pico, may now be addressed at 7225 Beguette, Rivera, Calif.

The Rev. W. D. F. Hughes has moved from Indian Ave. to 10 Cottage St. in Newport, R. I.

The Rev. David L. Leach has returned to his home in the diocese of Western New York, after serving as priest supply to All Saints' Church, Enterprise, Fla., and Christ Church, Longwood, for a period of seven months. Address: RFD 2, Lyndonville, N. Y.

The Rev. Malcolm E. McClenaghan, who is serving St. Paul's Church, Jerusalem Rd., Toledo 5, Ohio, may now be addressed at the church for all mail.

The Rev. George H. Prendergast, non-parochial priest of the district of Arizona, formerly addressed in Tucson, Ariz., may now be addressed at 646 Wreton Dr., La Jolla, Calif.

Canon John R. Ramsey, who will teach in the theological seminary in Haiti and be canon in charge of the English-speaking congregation at the cathedral, may now be addressed at Box 474, Port-au-Prince, Haiti.

The Rev. Carl R. Taylor, retired priest of the diocese of Los Angeles, formerly addressed in Pacific Palisades, Calif., may now be addressed: Box 297, Covelo, Calif.

The Rev. Roger L. Tiffany, curate of Grace Church, Providence, R. I., formerly addressed at 543 Lloyd Ave., should now be addressed at 174 Congdon, Providence 6.

The Rev. H. R. White, retired priest of the diocese of Oregon, has moved from 7219 Fay Ave. to 621 Rushville St. in La Jolla, Calif.

Ordinations

Priests

Connecticut: The Rev. William T. Walker was ordained priest on June 9th by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan of Connecticut, at Christ Church Cathedral, Hartford. Presenter, the Rev. John Zacher; preacher, the Rev. Dr. M. H. Shepherd, Jr. To continue as vicar of St. Ann's, Old Lyme, Conn., and as assistant of Grace Church, Old Saybrook.

Western North Carolina: The Rev. Roland J. Whitmire, Jr. was ordained priest on May 26th by Bishop Henry of Western North Carolina at St. John's Church, Sylva, N. C. To be in charge of St. Francis', Cherokee, N. C., and the churches at Sylva and Culowhee. Address: Cherokee.

The Rev. James M. Hindle was ordained priest on May 27th by Bishop Henry of Western North Carolina at the Church of the Transfiguration, Bat Cave. The new priest will serve that church and St. Paul's, Edneyville. Address: Rectory, Bat Cave.

The Rev. Paul L. Ritch, Jr. was ordained priest on May 29th by Bishop Henry of Western North

Carolina at St. Philip's Church, Brevard, N. C. The ordinand will serve St. Philip's.

Deacons

Alaska: Thomas Grover Cleveland was ordained deacon on June 4th in Immanuel Chapel of Virginia Theological Seminary by Bishop Gibson, Coadjutor-Elect of Virginia, acting for the Bishop of Alaska. To be a missionary at Holigachaket, Alaska.

Connecticut: Several men were ordained to the diaconate on June 9th at Christ Church Cathedral, Hartford, Conn., by Bishop Gray of Connecticut, assisted by Bishop Hatch, Suffragan of Connecticut, and Bishop Ogilby, Suffragan of the Philippines. The Rev. Dr. Massey H. Shepherd, Jr. was the preacher. Ordained deacon:

John Bassett Moore Frederick, presented by the Rev. S. K. Elmslie; to be curate of St. Peter's Church, Cheshire, Conn., with part-time work at the Cheshire Academy, as of September 1st.

Robert Lee Hammett, presented by the Rev. J. H. Esquirel; to be curate of St. Luke's Church, Darien, Conn.

Alexander Ogilby, presented by the Rev. E. K. VanWinkle; to be curate of Trinity Church, New Haven, Conn., as of July 15th.

Alan Patrick L. Prest, Jr., presented by the Rev. T. C. Baxter; to be curate of St. Andrew's, Meriden, Conn.

Kansas: Benjamin Bradshaw Minturn was ordained deacon by Bishop Gibson, Coadjutor-Elect of Virginia, acting for the Bishop of Kansas, on June 4th in Immanuel Chapel of Virginia Theological Seminary. Presenter, the Rev. Ray Ryland; preacher, the Rev. J. B. Clements. To be in charge of St. Martin's in the Field, Edwardsville, Kans., and unorganized work in Tonganoxie.

Bishop Fenner of Kansas on June 5th ordained Kansas' first two perpetual deacons under the new canon, for two-year-old St. David's Mission, Topeka:

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THE LIVING CHURCH

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Gerald Arthur Vulliamy, 2620 Eveningside Dr. Both were presented by the Rev. H. R. Heeney; the Bishop preached.

Maryland: **Steve L. Mathias, Jr.** was ordained deacon on May 22d at the Church of St. Michael and All Angels, Baltimore, by Bishop Powell of Maryland. Presenter, the Rev. R. F. Blackford; preacher, the Rev. Dr. D. F. Fenn.

The ordinand has been a deaf mute since the age of 14. He will go to St. Augustine's College in England to study English Church work among the deaf.

Minnesota: **John Howard Angell**, lay vicar of St. Cornelius' Church, Morton, Minn., and of churches at Olivia and Redwood Falls, was ordained deacon on May 25th by Bishop Kellogg, Coadjutor of Minnesota, at St. Cornelius' Church. Presenter, the Rev. Clyde Benner; preacher, the Rev. Glenn Lewis.

Many Indians were present at the service. The congregation in all numbered about 200. This was the first ordination in St. Cornelius' Church since 1899 when the Rev. Henry St. Clair was ordained deacon. (The latter was present at the Rev. Mr. Angell's ordination and read the Epistle.)

Pennsylvania: **Robert Thomas Holt and Paul Douglas Twelves** were ordained to the diaconate on May 29th by Bishop Hart of Pennsylvania at Epiphany Church, Germantown, Pa. Preacher was the Rev. G. A. Trowbridge.

The Rev. Mr. Holt, presented by the Rev. W. H. Aulenbach, will be vicar of Grace Church, Hulmeville, Pa.

The Rev. Mr. Twelves, presented by his father, the Rev. J. Wesley Twelves, will be in charge of All Saints' Church, Chelmsford, Mass.

Charles Kendrick Dwyer and Edward Palmer Rementer were ordained to the diaconate on May 29th at Christ Church, Pottstown, Pa., by Bishop Roberts, retired Bishop of Shanghai, acting for the Bishop of Pennsylvania.

The Rev. Mr. Dwyer, presented by the Rev. G. A. Lineker, will work in Albany, N. Y. The Rev. Mr. Rementer, presented by the Rev. K. R. Rodgers, will be curate of St. Mark's Church, 1625 Locust St., Philadelphia 3.

Salina: **Scott Norton Jones** was ordained deacon on June 4th in Immanuel Chapel, Virginia Theological Seminary, by Bishop Gibson, Coadjutor-Elect of Virginia, acting for the Bishop of Salina. The ordinand was presented by the Rev. C. L. Stanley.

Tennessee: **Thomas Hill Carson, Jr.** was ordained deacon on June 3d at Christ Church, Nashville, Tenn., by Bishop Barth of Tennessee. Presenter, the ordinand's father, the Rev. T. H. Carson; preacher, Bishop Dandridge, retired Bishop of Tennessee. To be resident minister of St. James' Church, Greeneville, Tenn., as of July 1st. Address: 107 W. Church St.

John Otis Simpson-Atmore was ordained deacon on June 8th by Bishop Dandridge, retired Bishop of Tennessee, at Otey Memorial Church, Sewanee, Tenn. Presenter, the Rev. J. A. Pratt, Jr.; preacher, the Rev. L. F. Kent. To be assistant of St. Paul's Church, Kingsport, Tenn. Address 814 Watauga St.

Virginia: **Alwin Reiners, Jr.**, presented by the Rev. H. J. Williams, was ordained deacon by Bishop Goodwin of Virginia on May 30th at St. George's Church, Arlington, Va. He will work in Alaska.

Among the deacons ordained by Bishop Gibson, Coadjutor-Elect of Virginia, on June 4th in Immanuel Chapel, Virginia Theological Seminary, were the following: (Others ordained at the service are listed under Alaska and Salina.)

John R. Frizzell, Jr., presented by the Rev. D. A. Googher, will be in charge of Bromfield Parish, Rappahannock County, Va. This parish is made up of Trinity Church, Washington, Va., and Emmanuel Church, Sperryville. Address: Washington, Va.

R. Baldwin Lloyd, presented by the Rev. W. H. Mead, will be in charge of Trinity Parish, Louisa County, Va. (St. James', Louisa, and Incarnation, Mineral) Address: Mineral, Va.

Robert Douglas Pitt, Jr., a graduate of Bexley Hall, presented by the Rev. R. R. Brown, will assist in administration of mountain work with headquarters at Stanardsville, Va.

John Cutrer Smith, presented by the Rev. T. H. Evans, will be transferred to the diocese of Long Island.

George Zabriskie, II, presented by the Rev. A. C. Zabriskie, will teach religious studies at Groton School, Groton, Mass.

Philip T. Zabriskie, presented by the Rev. A. C. Zabriskie, will be assistant of Grace Church, Amherst, Mass., and chaplain to Episcopal Church students at Amherst College.

Western North Carolina: **James Young Perry, Jr.** was ordained deacon on May 25th by Bishop Henry of Western North Carolina at St. James' Church, Hendersonville, N. C. The new deacon will continue his work at Sky Valley Pioneer Camp, Zirconia, near Hendersonville, for the summer.

Marriages

The Rev. **Peter Chase**, who became priest-student at St. Augustine's College, Canterbury, Kent, England, on June 20th, wrote that he would be married the previous day to **Virginia Hunter Zimmerman**, daughter of Chaplain (Capt.) **John D. Zimmerman**, USN, senior chaplain of the U.S. Naval Academy, Annapolis, Md. Address: 21 Oaten Hill, Canterbury, Kent, England.

Births

The Rev. **Jon C. Crosby, Jr.**, assistant of St. Paul's, Baltimore, and Mrs. Crosby announce the

birth of a son, **Jon Chapman Crosby, III** on April 19th.

The Rev. **Robert F. Grafe** and Mrs. Grafe, of St. Barnabas', Portland, Ore., announce the birth of a daughter, **Marjorie Ruth**, on April 28th.

The Rev. **James Savoy** and Mrs. Savoy, of St. Cyprian's Church, Lufkin, Tex., wish to announce the birth of their first child, **Richmond Gardner**, on February 22d.

The Rev. **Dr. Evan R. Williams** and Mrs. Williams, of St. Helen's Hall and St. Michael's and All Angels' Church, Portland, Ore., announce the birth of their first child, **Sarah Elizabeth**, on May 15th.

Laymen

Mrs. **Elizabeth N. Metcalfe**, formerly director of religious education at the Church of the Good Shepherd, Norfolk, Va., will on August 1st become director of religious education of Immanuel Parish, Bellows Falls, Vt.

Degrees Conferred

Bishop Gray of Connecticut was scheduled to deliver the baccalaureate address on June 6th at Richmond University in Virginia and to receive the honorary degree of doctor of divinity.

Bishop Gray preached at another well known school recently when he visited his son, **Parke Gray**, a senior at Groton School.

The Rev. **Samuel Joseph Martin**, rector of St. Edmund's Church, Chicago, received the honorary degree of doctor of divinity from Seabury-Western Theological Seminary recently.

Fr. Martin has served St. Edmund's since its early years as a mission; it is now a self-supporting parish of almost 2,000 communicants and conducts the only Episcopal parochial school in the diocese of Chicago.


The Rev. **Edward C. Turner**, rector of Ascension and Holy Trinity Parish in Pueblo, Colo., also received the honorary degree of doctor of divinity from Seabury-Western.

Dr. Turner has, in addition to his successful parish work, led the Church in its hospital endeavors in Pueblo and is past president of the Episcopal Hospital Assembly.

Honors

Bishop Blankingship of Cuba was honored recently by the President of Cuba, who conferred upon him the rank of Knight Commander of the National Order of Merit in ceremonies at the presidential palace.

The Rev. **Frank L. Titus**, rector of Holy Cross Church, Miami, Fla., was unanimously chosen American Legion department chaplain for Florida at the Legion's state convention.



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Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Hwy.
Rev. W. O. Hanner, W. J. Bruninga
Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

(Continued on page 16)



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
Eu 7:10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, Jr.
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walmsley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed. & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

NEW YORK, N. Y. (Cont.)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel, c
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed,
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr., r
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Neville
Rev. A. Dixon Rollit, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual
Healing; Wed 7 HC; Thurs 7:30 College Students
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

MIDLAND, TEXAS

TRINITY Rev. George Morrel, r
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu
1 S); Weekday Eu Wed 7; Thurs & HD 10:30;
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, r
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC;
Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8 HC only, during July

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cordova
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily
HC 7:30, Thurs 9:30; C Sat 5 & 7

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.